[142 cont.]

000 pronouncing the name extends to the spouses themselves). O'Ferrall, pp. 223 f.

These customs can be explained only by the local separation of the exogamous groups originally. Otherwise the difficulty of daily intercourse that they bring about would have made it impossible for them to develop. The same original separation of the clans would also explain why the woman apparently has 834 to cover her face in the presence of every man, since originally all the men of the locality would have belonged to the kin group of her husband (4). Besides that, however, the same effect is

4. Coote, p. 163. Joest in Baessler, p. 378.

probably produced by the separation of the sexes, which is strictly observed in Santa Cruz, analogies to which are also found in other totemistic areas. No young man may speak the [551] name of a girl or a woman (5). Men and women never work

5. Joest in Baessler, p. 381. To a certain extent, however, this could also be based on the above-mentioned custom of avoiding persons related by marriage.

together or gather in one place; the mother and the wife and children of a man are the only exceptions. In Nufiloli men and women never leave the village together. In the morning the men go out first; after their return the women go to fetch water, and until they return the men stay at home (6). Dewar speaks

6. Codrington, p. 233. According to Joest, Tagebuch, p. 48, the women of Nderi were seldom seen.

[144 cont.]

597 [847] of the bush are bought by the coastal peoples, whereas the latter practice abortion among their own women (it is said that this is accomplished by eating certain leaves). The situation has undoubtedly not been properly described in the form given here.

851 553 [262] At birth certain ceremonies are observed, which are not described in greater detail. Soon afterward the baptism takes place: the kin group of the man gives a feast with sharks as food, at which one of the elders pours water over the feet of the child and gives it a name that is retained until marriage (3).

• 551 [262] 3. Joest, ibid., p. 384; Tagebuch, pp. 65 and 78. The taboos associated with the name are not clear. Joest in Baessler, pp. 387f., maintains that no one may eat the animal after which he is named. In one case, a person was allegedly not permitted to utter his own name because the word "shark" occurred in it.

862 The children are suckled until the mother becomes pregnant again, often two to three years (4). In the very first

4. Joest in Baessler, p. 384.

852 [304] years the septum of the nose is pierced and a small ring inserted. On this occasion, as later, following the making of holes in the rims of the ears, the father must always give a feast (5).

301 5. Joest in Baessler, p. 377 (the wearing of several nose rings, of which Baessler